THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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"THE CHALLENGE TO LIBERTY"

IT WELL may be that Labor Day, 1934, will be chiefly memorable not for the launching of the gigantic textile strike, but for the fact that coincidentally with that proof of the profound discontent in labor circles there emerged a decisive challenge to the Roosevelt government's attempt to solve the national problem: which challenge, we think, will precipitate a political and social struggle of the first magnitude. We refer, of course, to the tremendous blast of publicity which has launched Herbert Hoover's long awaited statement, which bids fair to take a place among the most important political pamphlets ever published. We say a "political pamphlet," although the work itself is a book dealing with "the fundamentals of social organization throughout the world," under the title, "The Challenge to Liberty." For, no matter how abstract the general argument of the book may be, no matter how scrupulously its author may hold to his own purpose not to criticize individual men, it cannot escape from being regarded as a direct contribution to immediate political debate.

In publishing a portion of the introduction, together with "two chapters upon National Regimentation or Planned Economy," the *Saturday Evening Post* also released to the daily press a considerable portion of the matter published in its pages, together with a statement which very clearly stresses the practical political significance of Mr. Hoover's production. It says: "Although there is no mention of the present White House incumbent by name, a digest of the staggering number of powers delegated to the Chief Executive is made, with the author frankly in disagreement both with current Administration policies and with the un-American attitude in Congress in yielding virtually dictatorial powers to the President."

As the book will contain eleven chapters, and represents many months of sustained study and thought, the country must wait some time in order to digest the complete statement, but the first installment in the *Saturday Evening Post* makes clear one highly important point, namely, its author's profound conviction that his successor to the Presidential office in the United States is attempting to lead the American people out of

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liberty into a bondage of compulsion which Mr. Hoover does not describe as "slavery"—at least, he does not do so in the pages of his book so far made public—but for which that term would seem to be the only fitting word. As he himself put the matter in the first paragraph of his statement, "For the first time in two generations the American people are faced with the primary issue of humanity and all government—the issue of human liberty," and, a little further on, "We have to determine now whether, under the pressures of the hour, we must cripple or abandon the heritage of liberty for some new philosophy which must mark the passing of freedom." And again, "This is solely an issue and will be met by honest men as an issue. For once again the United States of America faces the test whether 'a nation so conceived and so dedicated (to liberty) can long endure.'"

It is not only in this country, of course, that Mr. Hoover sees that this issue has been made clear. "Throughout the world the whole philosophy of individual liberty is under attack." No doubt, in the chapters of his book still to be read by the public, he will deal in more detail with what is going on in the rest of the world, but he makes clear beyond all question of a doubt that he regards what has been done by President Roosevelt and the Congress as definitely launching a process which already has carried this nation a long way from a state of liberty, on toward a goal which would be the opposite—the contradiction—the negation, of a state of liberty. "Compulsory regimentation" is the harshest expression Mr. Hoover actually employs to characterize this process, but slavery is the short and accurate word which really defines such a process, when made complete and permanent.

Fifteen separate items are listed by Mr. Hoover as parts of the economic regimentation of the nation flowing from the first step in this process, which is "a vast centralization of power in the Executive." These items cover all the major actions of the Roosevelt administration, from its dealing with the gold question, and the currency, down through all the multifarious measures which are component parts of the New Deal. That all these powers, once granted, will be increasingly destructive of American liberty—unless now firmly checked, and reversed—seems to be the logically necessary result.

Now, this thesis is far from new. Mark Sullivan has patiently and persistently argued it for many months in his syndicated articles. Politicians and publicists galore have been saying much the same thing—Senator Borah, William Randolph Hearst, Congressman Beck, the Republican National Committee's Chairman, Mr. Fletcher, and a host of others. The Crusaders, the American Liberty League, the newly founded Constitutional Party, and other organizations, have likewise raised the same alarm. And from many other quarters come indications that the fundamental issue is not one merely between the two historic main political parties, the Republicans and the Democrats, it is one that is cutting through both parties and producing a new alignment. Mr. Hoover himself seems to be of this opinion. He identifies belief in and acceptance of the ruling principle of individual liberty with "Liberalism," but denies the right to use that term to all believers in "National Regimentation, Fascism, Socialism, Communism, or what not. . . . The belief in Liberalism, the acceptance of it as a positive philosophy does not designate a person either as a Republican or a Democrat any more than does his belief in Christianity."

Mr. Hoover's challenge is before the country. The greatest debate in American history is now fairly opened. President Roosevelt is declared to be breaking down the liberty he is sworn to uphold. Will the American people be convinced that Mr. Hoover's view is correct? A partial answer will be given in the November elections; but the decisive answer will be given in 1936.

WEEK BY WEEK

The Trend of Events

DOUBTLESS no other modern commercial activity is so sensitive to the business barometer as is the textile industry. The major social problems of the nineteenth century grew up round the spindle and its use; theorists like Karl Marx might never have written without the stimulus of enslaved operatives in British mills; and certainly the history of immigration to the United States would have been entirely different if New England had not been dotted with mechanical looms. Today the bitterness of international competition rests to a great extent upon the rivalry between textile industries in Germany, England, Eastern Europe, Japan and the United States. In every one of these countries, too, the status of what may be termed mass employment depends to a very considerable extent upon the demand for cotton, wool and silk goods. It is therefore not surprising that the largest strike of many to have affected recovery hopes in 1934 should have for its scene of action the numerous mill towns of New England, New York and the South. A million persons cannot be suddenly shunted out of the work process without serious consequences. Whether or not the demands of the strikers are justified is a question which naturally invites plenty of consideration. But over and beyond these is the issue of the social problem of textile manufacturing as a whole—a problem the magnitude of which merits just as much intense study as the situation of agri-

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culture or the status of the railroads. If the present struggle can focus attention on that, the human and economic losses involved will not have been suffered wholly in vain.

THE IMMEDIATE situation arises out of the difficulties inherent in any scheme of artificial price structure change. Processes of deflation had gone very far during 1931 and 1932. When, therefore, it was decided to embark upon a campaign for moderate inflation, the principal point of interest became whether the advance would be so general and even that serious hardships could be avoided. Nobody can maintain that all has been smooth and tranquil. Violent rises, especially in the cost of foodstuffs and minerals, have not been counterbalanced by equally marked advances in prices paid for other goods. This is obvious, for example, from Secretary Wallace's statement that the coming winter would demand of the American urban worker some lowering of his standard of living; and it is also the conclusion which anybody can draw from the scrutiny of available statistics. The industrial masses are fighting back—fighting against a price trend which eliminates much if not most of what they have gained as a result of the improvement which has followed the election of Mr. Roosevelt. It is apparent that they can be victorious only if one of two things happens: either the cost of manufactured textile goods must rise sharply, or the fixed charges which have to be met by the industry will have to be reduced. It is doubtful whether a price rise is at all within the bounds of possibility, and it is certain that a lowering of fixed charges would not be in keeping with the basic rules according to which the nation's finances, both governmental and private, are now being conducted. The strike is therefore a commentary of critical importance on the current economic trend.

The Quandaries of Europe

THAT SOCIAL and political upheaval is burying the Europe of yesterday under several strata of change is by this time a truism even in Bali or Turkestan. Germany sems to be finding her way back into a pseudo pre-capitalistic epoch, where the trade which flourished alike under Charles V and Wilhelm I will be scorned in favor of a try at patriarchal economy guaranteed by the existence of a huge standing army. And guaranteed also—if the now visible pipe-dreams of Herr Doktor Schacht come true—by moneys which American investors placed in German bonds and other securities. There is no doubt that the Berlin banker, whose earlier career was spent orating against reparations, is today manoeuvering for repatriation of all extant first mortgages on German property at a cost of ten cents on the dollar. Americans are queer folk! Engaged in bitter denunciation of banks and bankers, imbued with an odd loathing of investment counsel, they seem to have forgotten (while every Britisher remembers) that there may be wisdom in saving as much of the national capital as possible. What then is to prevent Berlin from studiously driving the quotations for German securities so low that they can be bought for a little more than what a billion marks worth of Frankfurt insurance policies sold for in 1925? It seems to us that this, together with kindred matters, are worthy of consideration. Surely even Mr. Upton Sinclair's EPIC will be a little easier to realize if the class of solid burghers who invested money after the war are not completely milked. It might be suggested that the initial move against Dr. Schacht—a move dictated not by opposition to Germany but by sound interest in American welfare—might well be to suspend indefinitely all international trading in German securities. This step would show Berlin, which is angling for short-term credit, what are reasonable preliminaries to doing new business.

In Harlem

MISS MARGUERITE WALES, of the Henry Street Settlement, claims to have found the "most congested area in the world." This is the 112th Street block between First and Second Avenues, New York City. Figures indicate that 2,700 people live here, generally three to the room. But since this is an Italian neighborhood, the inhabitants are indoors as little as possible, spending huge quantities of time in the street and leaning out of windows. Hygienic facilities are about the same as those of Neopolitan or Venetian slums; rents are as low as $3 a room per month. Miss Wales said she was reminded of the "Black Hole of Calcutta," but we—who have walked that street a couple of times—were reminded rather of a Belgian refugee camp in the days of yore. Everybody seems to be waiting for something to turn up, life is tangibly impermanent, and this Micawberesque attitude appears to be the main thing in the mental equipment of droves of youngsters who do whatever the imagination suggests on such sidewalks as there are. Unemployment and the attendant poverty are largely responsible for the human side of this block, though doubtless some of the residents were simply born for it. Relief funds keep the 2,700 eating; schools and social welfare do the intellectual catering. And one can't help thinking: what a remarkable thing it is that this group, mostly younger generation, should exist merely waiting, waiting, waiting—for that which will probably never happen. What essential difference would it make if the old flats and oozy bath-rooms gave way to municipal housing of the latest and most sanitary kind?

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These people need something far more important than even a fireproof building. Here is a magnificent chance for Catholic social action in the concrete, welding fine human material into the kind of metal hammered out on the forge of Saint Don Bosco.

Double Treason

ACCORDING to Kipling, the scavanger jackal follows always in the trail of the tiger. It may be pressing the analogy too far to see in the late criminal Dillinger the prototype of the royal jungle killer. But there can be no doubt that the lawyer and the two doctors just arrested for extending illegal aid to the Dillinger gang, satisfy perfectly the description of jackals. They are the worst type of scavengers, slinking along in the wake of violent crime, and calculatedly battening on killings which they did not even take the risk of perpetrating. The surgeons are believed, on good evidence, to be the ones who helped Dillinger and his companion Van Meter, more recently killed, to evade recognition by altering their facial contours—in consideration of the fee of $15,000. The lawyer Piquett, who was once the city prosecutor of Chicago, has escaped legal action twice before; and though his aid has implicated him in his own plea of guilty to a list of charges, including that of making the arrangements for the plastic surgery, it is possible, of course, that he may escape again, on the technicality of having been Dillinger's counsel and professional confidant. This possibility only serves to paint the peculiarly base character of these men's actions. All civilized beings are under the moral necessity of banding together for the defense of that order and security which mark the unique importance of man in creation, lift his communal life above the *mores* of the jungle and make his individual development possible. But there is a double obligation to consider society resting upon those trusted professions which are allowed on occasion to hold illegal secrets from society. A doctor or lawyer who shelters under this privileged immunity to consort with crime is twice a traitor.

Art and Economics

ART RATHER than economics, it is possible to think, may determine whether the new era which we are now in the confused and painful transitional period of forging shall be a golden age or one of shoddy and dross. For when the major debates of strikers, New Dealers, defenders of liberty, communists and conservatives have through the wearing away process, the attrition of the minor forces, revealed what shall be the distinguishing trend of the century ending the second millenium, the use that is made of what is called leisure will have an importance greater than it has ever had before. The reverse to unemployment, to the destruction and limitation of crops and to the operation of plants at way below their potential output, is the new leisure. In other words, unless we are to scrap technological progress, the shorter working week is as clearly indicated as anything can be. How people will then occupy the time not devoted to earning their daily bread in the sweat of their brow, will be a great question. That there will be tremendous pressures of various kinds brought to bear upon them to become consuming machines, as well as producers, is obvious. If they be persuaded to consume more automobiles, more gasoline, more shelter, even more food and more mechanized entertainment, the cogs of the industrial shop can be kept clanging pretty cosily. However, if they only dash around over more miles of cement than they now do, *et cetera,* there is little prospect for any real gains in our times, or our children's or children's children's times. But if with the wise direction of those guarantors of universal fundamentals, religion and education, there is a gently leisured and wholesome trend to the making of things marvelously well and to the cultured appreciation of art as an amenity rather than a battle of diverse tastes, then out of our trials we may achieve a modern golden age.

Berserk Bovinity

THERE are no more interesting stories than those of animals gone native. Of the beasts closest to man, it is, curiously enough, the one least docile, least amenable to the human spirit, which apparently never reverts: the cat's idea of throwing off the shackles of civilization is to roam to the end of the alley and back again. On the other hand, the horse will readily go wild; while the dog—man's chief friend and most faithful mirror among the animals—makes no bones at all about turning into a creature definitely lupine and terrifying. The wild dogs of the Ramapo Mountains, in New Jersey, the latest of the many instances which prove this, have occupied a major share of the public attention available for this topic, for the last few years. Now they have a rival in the wild cows of Missouri—and if there is anything more against the instinct of the lord of creation for what is proper and seemly than a wild dog, surely it is a wild cow. These bovine *bandetti,* or more properly perhaps, *bandette,* were originally sent from the Dakotas into Arkansas, "as part of a federal project," according to the news story. What the project was is not evident. But whatever it was, the cows defeated it, by preferring Missouri and—fences being nothing to them—going there. They are at present roaming the woodlands of that unhappy state, frightening its children and disregarding its farmers' shouts and staves.

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A FEW REMARKS ON FRANCE

By ANDRE MAUROIS

IS IT possible to indicate the character of a nation in a few broad strokes? On such a subject, everything is true, everything is false. One writer describes the Englishman as a man of action; the Spaniard, as a man of passion. But Lyautey and de Lesseps, Frenchmen, are men of action; Pascal and Rimbaud are men of passion. André Siegfried praises the French for being individualistic; Brownell regrets his lack of individualism. The Frenchman, according to the author consulted, is a radical or a conservative; he is frivolous or serious; he is miserly or generous. The Germans and the Russians say he is anti-modern. But modern painting and modern music were born in France. English and Scandinavians reproach him for not thinking in European terms. And yet the only definite projects for international understanding have been those drawn up by the French. "The French never make the trip around the world," Paul Morand writes; and he writes it while he is making a trip around the world. "I understand very well a certain horse," Aristotle said, "but not the whole race of horses." I can describe a particular Frenchman but how is it possible to describe the French?

And still the race does exist. If I were blindfolded, transported in an airplane, and dropped down in a village in Touraine or in Gascony, from the first moment I opened my eyes I would know that I was in France, and not in England or in Germany. If I were to read an unsigned report I think I could guess whether its author was French.

As I write these words I am a long way from home in a house in Ismaïlia, a little village in Egypt, near the Suez Canal. Here a hundred years ago, a desert lay stretched out for hundreds of miles. Through my window I see nearby wide dunes of burning sand. A Frenchman came; he pierced the solitude. He filled in the lakes and cut through the continents. Then, having punctured those dead lands with sea-water, he brought into life, on the fresh spot of new green, a little French village. In the public square, laid out with paths and walks reminiscent of Versailles and St. Cloud, French mammas brought their babies to play. Formerly nomadic Bedouins on camelback wandered across these deserts. Now engineers cross them to go to the office; consult the telephone book; discuss precedence in service; say proudly, "I've been in the canal twenty-three years." They await orders from Paris, find fault with them, execute them, revere them. For everywhere he goes, a Frenchman builds another France, just as an Englishman does another England.

"Ancient, mysterious land," Curtius writes, "and everywhere noble perfection." It is true that the essential characteristics of France were established long before those of Germany or of Italy. The unity of the French nation planned for in the time of the Capets—about the tenth century—was complete even in Louis XIV's day; and the idea of a central power, handed down from Rome, has been solidified by every system of government since. The Convention, Killer of Kings, inherited from its victims this need of unity, this determination to preserve the national territory. Bonaparte, a Roman in spirit, gave a Code to France, a great master of the university, and that institution so essentially transcendental and French, the Polytechnical School. At the same time he made use of the Legion of Honor as a substitute for the hierarchies of the former systems, then beginning to die.

This inveterate taste of the French for order and for unity is not less apparent in their public works than in their political institutions. The monarchy had built the Place des Vosges, the Place Vendome, the Palais-Royal. The rue de Rivoli was planned under the empire, and the Étoile and the Arc de Triumph laid out. From 1660 to 1900 Paris was the most understandable city in the world.

This persistance of determination explains the seeming paradox of a traditionalistic country having started more revolutions than any other. The very excess of stability, the lack of a valve of escape are causes of explosion. In literature and in art, as well as in politics, it happens that the younger generation of France, almost always oppressed by the older, rebels. But after each revolution the country swings back to normal. England respects her tradition in little things, in actions, in rituals. France consciously treasures her aspirations.

The Revolution of 1789 divided provincial France into two great parties which, since that time, may change their name, but do not change their faction. In England a sentimental wave may sweep the masses and throw them into one party or into the other. In France the electoral alliances alone change the majority. "Paris has her families just as Florence had hers," Daniel Halévy wrote. Relatively, Paris is still changing. In the country districts experts may predict almost to one vote

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the result of a ballot. Politics is a religion. "May the earth rest lightly upon you! . . . She always rests lightly on every good Republican." Such was the funeral oration of the mayor of a French village. "A man whom one does not know?" asked incredulously Aunt Léonie in Marcel Proust's novel. A self-respecting French village would scarcely have a man in it who is not known.

In France the radical is almost always the man opposed to political change: the revolutionist is the patriot. In this country of small landowners, the land is the most sacred thing. If it is threatened, the whole country rises up. If produce sells badly, France complains. No people sacrifice life more bravely: none is less submissive to law and regulation. Perhaps it is because for so long taxes were collected in the name of the government in which the people had no part, the administration still remains the enemy. Before everything else, the voter asks his deputy to protect him against the State, to make it possible for him to dispense with payment, to save him from a law trial, to get him an illegal reprieve. From the sum of these injustices is born, say the radicals Alain and Siegfried, a lame but robust justice. M. Bergeret, poor, incorruptible, scholarly, sceptical, courageous, is the representation of the citizen set up against the powers.

Every country has its capital city, but in no other is the capital to the country what Paris is to France. Germany, quite recently built up from the ruins of states, has other capitals—musical, artistic and even political—beside Berlin. It is within the power of Florence, Milan and Naples to bestow glory upon artists. The English countryside shelters thousands of gentlemen of culture who scorn ever going up to London. But on a map of France all roads meet in Paris. If you want to get from Bordeaux to Rouen it is more convenient, defying geometry, to go from Bordeaux to Paris and then from Paris to Rouen. Books published outside of Paris find no readers. The great men of the provinces come to Paris if they wish for fame. By way of compensation almost every great man in Paris comes from the provinces. "It is from them," Curtius wrote, "that he draws his best strength. These ties bind him to the country as a whole." In France, no political victory endures if it is not confirmed by the provinces. The Senate, fundamentally provincial, reigns by values unknown in Paris. But if Paris accepts her new masters from the provinces, she invests them with their robes of office and transforms them to a new pattern.

That gathering of the best minds, first in a court, then in a capital which is the heir of the court, has stamped on the French spirit qualities of form and moderation. It has given it the taste for analysis and the understanding of human passions. In such polished and cultivated groups nimble wit leapt ahead of sluggish humor, excess displeased, extravagance bored. A perfect and brilliant form alone awoke and held the attention. At first that form restrained strong passion by the rules of an exacting art. It was the moment when classicism was at its height—the time of Retz, Corneille, Molière and the best days of Voltaire. When, worn out by superficial life, form alone survived. France was tired. Then a Rousseau coming from Switzerland, a Byron from England—in a word, elements contributed from without—revived it. Romanticism was being born. Immediately it was domesticated: and a Stendhal, a Flaubert rediscovered that inherent romanticism which is in keeping with the French genius. Be careful not to confound restraint with weakness. Racine and Proust are powerful writers, "Candide" and "Madame Bovary" are tremendous works. In the French provinces, passions are strong. Balzac is still true. Those narrow streets with uneven pavements, those squares, white and empty, on whose edge stands the little church can still see pass by the vicar of Tours, the country doctor, and the literary lady of the neighborhood. But the thoughtful and gentle France of Combray is no less real.

From Rome, and perhaps also from centuries of peasant life, France retains her insistence on legal exactness, forms and precise documents. England conducts her political life without a constitution, grants justice without a code, and counts on peace of Europe with contradictory devices and hazardous perceptions. France wants charters, signed guarantees. England thinks it dangerous to hope to bank up a universe whose uprising cannot be foreseen. France believes in plans, in superstructures, in design firmly, carefully conceived. If the Englishman encounters resistance to any of his opinions he appears to yield. Then he makes the charge in another formation and retakes the lost ground. Forced to grant to a country its independence, he recognizes the independence and keeps right on in his occupation. A Frenchman would have held out for the principle at the risk of losing the guarantee. Such contrasts between the national system of ideas give birth to misunderstandings which, since the Great War, have made European life trying. But the French people love peace. One day an old peasant woman of Cocherel said to M. Briand, "There mustn't be any more war. It disturbs so many people." That was a characteristically French way of putting the matter. The restrained wording, the force of the idea, the passion for toil—all that is the perfect expression of the French middle class.

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CATHOLIC PUBLICITY

By MURRAY POWERS

The problem of the relations between a public hungry for news and a Christianity eager to reach that public is, of course, not very new. Many have felt (and said) that the information service of the newspaper and the radio is as good a vehicle for the dissemination of Catholic doctrine as the book or the address. In the following paper an experienced journalist discusses practical aspects of the question in the light of his own experience. Comment on this important topic is invited.—The Editors.

RUMMAGING through an unkempt desk the other evening I found a dust-smeared and folded COMMONWEAL with two other tear sheets of the magazine. These were a series of articles on "Catholic Publicity," written nearly five years ago. I had saved them because they interested me greatly, as the managing editor, then and now, of several dailies in medium-sized cities. Particularly forceful were two paragraphs pleading for a better system of Catholic publicity:

> A true picture of the Catholic Church cannot be gained by the general public simply through the reporting of extraordinary and special occasions (such as the Eucharistic Congress held in Chicago). There are a very large number of happenings and affairs constantly occurring but seldom dealt with in the secular newspapers, simply because they are not brought to the attention of the press and are not sensational or exceptional enough to oblige the press to deal with them. . . . Practically every other organized interest in the United States has learned the lesson that it cannot depend entirely upon the routine operation of the secular press so far as adequate representation of its special interests is concerned. Nor, indeed, would it be fair to the press to demand such an extension of its work as would meet the requirements of special interests.

The series concluded with a plea for an organization and the raising of an endowment to carry on this work.

In the last five years the Church has obtained a degree of radio publicity: the valuable and interesting Catholic Hour on one of the networks and Father Coughlin's much discussed and controversial—even among our own clergy and laity—radio sermons. What else? As far as a working newspaperman of the Middle West knows, little else aside from what appears in Catholic periodicals and newspapers. Yes, the magazines of a review nature occasionally give the Church and her dignitaries attention, but the quality of this attention ofttimes is doubtful—particularly when one notes that these magazines encounter difficulties, for example, in differentiating between the doctrines of the Immaculate Conception and the Virgin Birth of Christ. Too, I've run across lengthy and none-too-interesting advance publicity articles on several sessions of the National Conference of Catholic Charities. Because of their length I question whether many of them saw the light of print.

What can be done?

This matter of Catholic publicity seems to me to be directly linked with Catholic Action. More than that, it seems to me to constitute a major part of any Catholic Action program. Assuredly, no such organization as the vast committee on publications of the Christian Scientists can be built hurriedly, but the beginning is simple—especially in the host of small and medium-sized cities that have one, two and three parishes, where the cooperation of the clergy would be both practical and valuable.

On the whole, Catholic pastors have few contacts with their newspapers. Even as a Catholic editor of secular dailies I always have had to fight for my Catholic news. Most of what I got I picked out of the announcements at Sunday Mass.

Consider the church page, for instance. Here is a page that virtually every newspaper, from the largest to the smallest, publishes once a week. It is devoted to news of the churches. In fact, some of the news it carries must be stretched to be called news. It is a very accommodating page, taking care of church announcements, news of meetings, congregational and class socials, etc. In the smaller newspapers a schedule of services with the names of the churches, their location, their hours and their programs is carried. Often, these pages offer a sermonette contributed by a minister, a rabbi or occasionally a priest.

But how seldom do we find much Catholic news on these church pages! Rather, it seems that Catholics, badly in need of publicity, disdain to use these columns. Protestant ministers make it their business to see that their services get into the church pages. They have the news of their revivals, their rallies and their special services at hand when they call at newspaper offices to meet the church editors. On the other hand, the Forty Hours devotion or a mission may slip by without mention in many papers unless there is a Catholic on the staff who is sufficiently interested in his or her religion to see that a story is written about the services.

Reporters usually are forced to dig harder for their Catholic church news than for any other type of religious news. And unless there is a Catholic copyreader on the city desk, it may get in badly mangled. I've seen Catholic church service listings

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in secular newspapers go uncorrected for months, simply because there was no Catholic on the editorial staff and the pastor and laity were not interested enough to ask that they be changed.

Rather than worry about an elaborate publicity system, the suggestion is offered here that Catholic pastors meet their editors, that they learn their ideas on news and that they be not so bashful toward public print. Every editor, whether he be Protestant, Jew or Catholic, would feel a weight off his shoulders if the Catholic pastor would show a spirit of cooperation. In my own case, I have begged pastors to become interested in getting Catholic news into secular papers. Once or twice I have had flat rejections. Again, I have had excellent cooperation. And where there was cooperation, it seemed to me that the results in that community were marked.

The same is true in connection with Catholic schools. If the nuns cannot get to a newspaper editor to make the proper contacts, the editor, I'm sure, will be glad to send some member of his staff to formulate a system whereby parochial school news may be obtained. But it must be news and not opinions. And the good Sisters must not feel badly should the copy desk blue pencil such phrases as "We are quite proud of John Smith for his fine work, etc., etc." Let them just supply the facts, and the reporter who knows newspaper style can write the copy.

This backward attitude on newspaper publicity is not true everywhere. The state to which I refer now has four dioceses. Of one I know little. In two of them the bishops and clergy have worth-while ideas on newspaper publicity. Not only do these bishops apparently encourage Catholic publicity but they aid it. They, or their administrative priests, apparently always are available for newspaper interviews on pertinent questions. The results in those communities are truly amazing. The daily papers carry news of Catholic activities. In fact, one paper runs a Saturday column devoted exclusively to such news. More than that, the newspapers carry advertisements of church services. In one city an advertisement, two columns wide by four or six inches deep, appears every Saturday as a guide to some six or seven churches handy to tourists; location and hours of services are detailed. In the same advertisement are listed churches in the territory about this city. Another advertisement often appears listing special retreats and services. In another city, seat of the diocese, I have found several churches advertising regularly, one offering instructions to non-Catholics. In a paper where a church page carries three sermonettes weekly, one often is written by a priest.

The fourth diocese, however, offers an unfortunate example as to publicity. In the seat of this diocese one rarely finds much Catholic news in three large newspapers. I've been told that occasionally the bishop sends some news to the newspapers. If it isn't printed "as is" there is most certain to come a call of protest, which, of course, does not go well with the newspapermen who feel they know something about the art of writing and editing and headlining. Parish priests, I've been told, have been "called on the carpet" for allowing their names to get into print several times in connection with church publicity. Because of this situation, the newspapers are not only inclined to be antagonistic but disinclined to bother with church news.

Begin this plan and there won't be much difficulty about publicity:

When the season of Advent approaches, see to it that a short item gets to church editors. After listing sermons or services, let it read: "During the season of Advent, the Catholic Church prepares itself for the celebration of the anniversary of the Nativity of Christ, etc." When a holy day arrives, list the services and say that "Catholics, observing the Feast of the Immaculate Conception, believe that Mary, the Mother of Christ, was conceived in her mother's (Saint Anne's) womb free from original sin, etc."

Information in Catholic subjects of current interest should be sent the newspapers, just as for years the national Hebrew organizations have been sending items on the background of their holidays, allowing the newspapers to get the local services. All feast days, the Lenten season (Passion Week, Holy Thursday services, the Mass of the Pre-Sanctified on Good Friday, why the Blessed Sacrament is removed from the tabernacle, Holy Saturday rites) the Forty Hours Devotion, missions, the crowning of Mary in the month of May—such subjects, handled intelligently and cooperatively, will bring untold publicity and worthwhile publicity, too.

A priest friend of mine, realizing that the non-Catholic editor of his newspaper might have many difficulties in handling Catholic news intelligently, bought a copy of "The Catholic Dictionary" and presented it to the editor. The editor was delighted; and the pastor's gratification at the results was none the less pleasant.

If financially possible I believe every newspaper, at least, every daily newspaper, should be on the mailing list of the diocesan newspaper. Copies will provide not only information for the newspaper staff but will give tips on Catholic stories.

An ideal plan, to go further into the subject of Catholic publicity, would be the employment of a Catholic newspaper man as director of diocesan news, if such employment can be afforded by the diocese. This would necessarily entail sufficient expenditure to obtain a good newspaperman, not one with a couple of years' experience as a reporter. If such a plan would cost too much for

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a diocese, a young priest interested in newspaper work, with the ability to differentiate between news and unadulterated publicity, with the nerve to tell his bishop that a story wasn't worth printing if it wasn't news, and with the ability to "talk shop" with newspaper staffs, could be obtained. He would be able to work hand in hand with the directors of education that so many of our dioceses now have.

It has seemed to me, too, that a series of talks by newspapermen, preferably Catholic newspapermen, would be beneficial to seminarians nearing the completion of their studies for the priesthood. They would be interesting and might be invaluable in obtaining news publicity later on.

There is no reason, either, why the press and publicity departments of our Catholic colleges cannot be of some benefit in handling Catholic publicity. Too many of the publicity bureaus apparently feel that they have been employed solely to get football publicity into the papers. With the group of brilliant clergy and laity who make up the faculties of our colleges as a background, it would be a comparatively easy matter for college publicity agents to keep newspapers in their territory acquainted with the Catholic viewpoint on not only local, but state, national and world news developments.

The national news plan for Catholics is fine, but because we haven't such a bureau now and because it would take both time and money to develop it to the point where it would be satisfactory and accomplish the desired results, we can begin humbly and slowly, each in our own community with little effort, no financial outlay and profitable results.

SAGA OF DROUGHT

By CHARLES MORROW WILSON

THE RECEIVER is hot. The mouthpiece is hot. The watch that I use to time my long-distance telephone call is also hot. So apparently is the newsroom of the New York daily newspaper. The man at the national news desk is ill-tempered. Though he is 1,400 miles away, I can picture his mouth set in horizontal sternness. I have three minutes in which to report:

Southwest is parched. Temperature above 100 in shade for forty-three successive days. Missouri Pacific Railway hauling tankcars of water for use of livestock. First time in history. Sam Nance, farmer near Ardmore, Oklahoma, shoots 143 head of cattle to save them from starving. Cotton crop one-half normal. Apples, peaches, small fruits 30 percent normal. Livestock congesting packing centers. Beef selling on foot as low as $.01 a pound. Pasturage exhausted. States too broke to grant drought aid. United States adjudges 81 counties for primary emergency relief; 119 for secondary. Arkansas River four feet below low record. Town and city reservoirs failing. Churches praying for rain in many parts of Arkansas, Oklahoma and Texas.

"Why doncha use a rubber stamp? Everybody west of the Mississippi says the same thing!" The desk man bangs his receiver in time to save extra toll.

It seems to be the greatest drought in our history. A million square miles of rural America parched, or very close to it. Rainfall comes in light, far-scattered showers. But the land is dry.

I'm sitting at the copy desk of a daily newspaper in Fort Smith, Arkansas. The weather bureau reports a temperature of 106. The office thermometer says 115. The newspaper staff sweat and scowl. I sweat and scowl to avoid being conspicuous. The publisher strolls in, serene in immaculate linen and panama. He suggests that I have a bottled soda. I answer that plain water would suit me better.

The city editor peers at me diagonally: "You'd better have a bottled soda. Water hasn't been drinkable for a month. Makes you sick to wash your teeth with it."

A solemn young reporter adds: "The town's spending $2,000 a day for bottled soda—as much as everything else put together."

We all take bottled sodas. I hail the state editor: "How's drought news?"

"Hell, a drought isn't news—it's a rural rash!"

I relinquish my bottle in solemn agreement. Droughts and resulting famine, real or imaginary, are variously tragic repetitions—about as newsy as the earth's orbit around the sun. Fires, floods, tornadoes, Arkansas elections, auto wrecks and all such disasters are news. But to me there's something nauseating about sob sisters and gush brothers on a city news desk pounding out tomes on the sufferings of rural America. If rural America were provincial India or China, where thousands starve after every drought, tearful stories and watery headlines might be apropos.

But in terms of agriculture, ours is still an economy of abundance. They tell us that the 1934 wheat crop is only about 537,000,000 bushels, whereas the country normally consumes about 600,000,000 bushels. But storage wheat, under option, government lien, or lien-free, makes up the deficit several times over. The same seems

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to be true of corn, pork, wool, rice and various other of the great farm staples. The challenge of the larder is one of distribution. There are various reasons for believing that the challenge can and will be met.

Drought is a very old story. Throughout most of our rural realms it occurs an average of one year out of six—an inevitable phenomenon of American agriculture that has been and must be accepted as such. Though this drought is outstandingly farspread and intense, there are solvent reasons for believing that the body of America that is drought-stricken may be able to resist the rash more effectively than it could in 1930, our last great drought year.

The great drought of 1930 was more definitely regional than the current drought. Though it spread through fourteen states of the South, Southwest and Midwest, it centered in Arkansas, which became the focus of resulting food shortage, where almost half the population received food or clothing doles through the American Red Cross. During the five months that I labored through my home state as a reporter of drought, I was uniformly convinced that the drought, though an aggravant of famine, was not its actual source.

The agricultural body of the state was already sick. I had studied symptoms of this sickness—watched the percentage of tenant-operated farms rise from 33 in 1920 to 61 percent of the total in 1930, a decade wherein tenantry over the entire United States climbed from 31 percent of all farms to about 42 percent. I had watched the mortgage debt of my state climb from $14,000,000 to $81,000,000 during the years between 1918 and 1930, even in the face of interest rates which had risen from an average of about 6 percent to almost 9 percent, as the number of mortgaged farms rose from a fourth to a half of the total. The banks had centered their loans in the one risk of cotton. When cotton failed, they tumbled. The farm plant of Arkansas was pathetically vulnerable to economic stress. Therefore the drought, which should have been but a passing rash, proved to be a grave malady.

At the moment, famine resultants of the 1934 drought seem to center in the Dakotas, where farm mortgage, tenantry and banking practise appear closely comparable to those of Arkansas as of 1930. In the Dakotas and marginal West, where wheat is king, we see again the menace of one-crop farming; also the sorrow engendered by man's defiance of geography.

Much of this land that waits desolate today, thrived as open-range country. But the war threw agriculture as a whole into high gear. Prairies and range lands were broken and planted to wheat. When markets for wheat stilled, the newly located farming frontier quite humanly stayed on with location and investment, even though much of the land was not destined for tilled crops. Therefore the agrarian body was weakened, and therefore the marginal West contributes heavily to the 35,000,000 acres of land which the past decade's erosion has spoiled for dependable field use. This is a general statement, implying no personal or sectional criticism, suggested as added evidence that drought brings gravest suffering to farm plants which are already sick.

As a wanderer through rural America, I believe that the agrarian health of the land is far better than it was four, two or even one year ago. Judged in terms of dollars and cents, the 1934 crop is by no means a dud. The Bureau of Crop Estimates gives its market worth as about $8,000,000,000. This is modest in comparison with the $16,000,000,000 of 1919; yet in contrast with the $5,000,000,000 crop of 1932, or even the $6,330,000,000 crop of 1933, it seems financially bounteous. More important than dollar evaluations is the fact that the nation has come to look upon its farm realms with greater sympathy and more rational tolerance. It has recognized agriculture's right to share in "social justice." It has attempted, and to a considerable measure instilled a system of planned economy which seems to represent a majority wish.

This article cannot solve the Chinese puzzle of crop limitation, or say finally whether acreage limitation, proposed as a broadside preventative, may serve as a curative for the aftermath of drought. But in view of the fact that about 77 percent of all our wheat acreage, 63 percent of cotton acreage and perhaps 55 percent of corn-hog acreage are now under contract with the A.A.A. for crop control, and since the Secretary of Agriculture assures us that all contract agreements may be regulated to immediate needs, it seems fair to predict that the new doctor will have splendid opportunity for trying out the new medicine.

Speaking impartially, the Agricultural Adjustment, though it did reduce acreage, did not succeed in materially reducing the normal of last year's crop. Those of us who would read the future through the past are entitled to repeat that overproduction has stayed the greatest plague of American farming; further, that except for war, widespread drought is the one proven means of ridding our agricultural tracks of market clogging surpluses. The New Year should see farm market channels clearer than they have been since the peak of the war.

But farm healthiness shows more positive resources. Fewer farms are under mortgage today than were a year ago, and fewer are in peril of foreclosure. Farm mortgage debt which climbed from $3,000,000,000 in 1910 to $9,000,000,000 in 1930, has descended $1,500,000,000. And while Homeowners Loans are reported to have

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saved private equities in 300,000 homes, federal refinancing of farm loans are reported to have warded foreclosures from 400,000 productive farms.

Today rural America faces its greatest drought with a more just resource of credit. Availability of loans at reasonable interest rates are a long-waited boon to farmers generally. For years banking practises have legislated against farm paper. For years prevailing interest rates on farm loans have averaged 40 to 70 percent higher than those on industrial loans. Now the government, more or less willingly, is giving farmers a chance to borrow money on terms approximating those of industry. Today sees federal credit agencies taking the bat with bases very full. But farm credit has become an ordered credit—not a promiscuous dole. It is one of the troughs of the New Deal which does not leave the government in the red, or pile higher the mass of public debt. A steady, well-ordered stream of farm loans for livestock feed, emergency subsistence, and planting are already pouring into the drought lands. At this writing the maximum loan allowed to any one farm is $250; with grants for a single month not to exceed $90, and all loans are secured by property or first lien on coming crops.

As a rural onlooker, I am convinced that the new farm credit policy has dealt significant improvement to the prevalent rural attitude toward government. I believe it an outstanding venture in class equality and in common justice.

So the American farmer faces the drought with the resource of impartial credit. He faces it with the still greater resource of hope; of new confidence in established orders; of repair-mindedness and determination to carry on. He has his land, and although the land may lack water, it is not lacking in the more enduring fountain of faith.

Deucalion

Four men are flinging stones
Into four several fields, unceasingly.
One throws in rage, one in wild-eyed lust of motion,
One in earth-bent earnestness,
One with closed eyes and face alight.
Where a stone falls, there rises a singer,
And his song is as his birth.

O Thou Mighty-handed, lift a stone,
And fling it there where the lilies sleep!
Thou who hast thrown fire, and gendered lilies,
Fling there Thy stones and where
White flowers break and lean together
Let singers rise one upon another
Hour upon hour, day upon day,
Let them march abroad,
Singing Thee through the world!

SISTER MARGARET TERESA.

OVERWEIGHT AND HEALTH

By JAMES J. WALSH

AN ENGLISH investigation of the question of overweight and health has led to some conclusions that ought to be a great consolation to people who are overweight, that is, who weigh more than the average determined for their height. The investigation was made officially in connection with the Royal Air Force and the results were published June 30, 1934, as a leading article in the London *Lancet,* which is looked upon as a very authoritative medical journal. There is every reason to believe that this consolation afforded to overweights is founded on realities of observation and not on conjectures or on anything like mere theorizing.

The consolation is as comprehensive as it is authoritative. Captain H. A. Treadgold of the Royal Air Force in England has gathered his material from several thousand applicants accepted for admission to this branch of the Service. The title of the article is "Functional Efficiency and Body Build in the Young Male Adult." He defines what he calls functional efficiency under the following headings: (1) capacity to endure severe or prolonged physical stress; (2) capacity to endure severe or prolonged mental stress; (3) a high resistance to disease and a more rapid recovery rate than normal from the affection if disease is contracted.

All of these consummations so devoutly to be wished, Dr. Treadgold finds more generally realized by the overweights among the Air Force applicants than by the lean ones. He does not hesitate to go so far as to say that, "It would appear on the face of it that the bulk of medical invaliding in the military Service could be avoided by admitting into the Service only those whose weight was 'correct' or higher." Somewhat more than half of all the air men who were invalided were four kilograms, that is about ten pounds, or even more than that lighter on entering the Service than the average weight for their height.

Almost needless to say these are extremely valuable observations. In our western civilization a great many people are overweight. According to the formula laid down by Dr. Treadgold the result of this is that they are more capable of standing the strains and stresses of life, of resisting disease or of recovering from it than if they were underweight. Those who are at all familiar with the medical history of cases of mental disease are well aware of the fact that a great many patients who have to be committed to asylums are underweight at the time of their commitment.

The succession of events in their histories is about as follows: They run down in weight, gradually lose control of certain aberrant ideas and fail to eat as much as they ought to, and before long have to be placed under surveillance. Very often under the peaceful conditions in which they live in the hospital they put on weight and just in proportion to their gain in weight they gain in rationality until they become quite themselves and can be allowed to take up life on their own responsibility once more.

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If something turns up that makes them worry, once more they fail to eat as much as they ought to, their mental symptoms begin to obtrude themselves, and they sometimes recognize this so clearly that they apply of themselves to be given a place in the hospital. What is true for mental disease is true also for most of the functional nervous affections. A great many neurotic patients present many more symptoms when they are underweight than when in good physical condition. When to this is added increased resistance to disease and power of recovery it becomes easy to understand how important is this question of overweight and how significant a place it holds in regard to health and strength.

During recent years there has been a tendency for overweights to feel somewhat solicitious about themselves, because insurance companies have been emphasizing the supposition that the principle of the horse breeder, "a lean horse for a long race," applied also to human beings. Dr. Treadgold calls attention to the fact that the only exception to the rule of overweights being capable of enduring severe stresses is found in the long distance athletes in whom a condition of underweight is important. Of course there are degrees of overweight and a large amount inevitably takes away from a man his readiness to exercise freely which is important to health. It is the lack of exercise that undoubtedly brings the shortening of lives that has been noted so frequently among those who are much overweight in their later years of life.

Up to and beyond middle life, however, there seems to be no doubt that a man is healthier and heartier, that he gets more out of life, that he resists the attacks of contagious disease and recovers more readily from them, when he is overweight rather than when underweight. There is a very old tradition that people who are properly nourished and cushioned are in better health than those who are less roundly developed. It is well to have this old time tradition confirmed by modern observation, especially as this lifts the scare under which a great many people who believed that overweight is at all times to be avoided have been living. Excessive overweight, of course, must be avoided, but a healthy addition to the average weight is likely to be, especially until after middle life, an extremely valuable safeguard against both mental and physical dangers and epidemic disease.

Sometimes underweight is a pathological condition due to disturbance of the endocrine glands, although endocrinal disturbances much more frequently produce overweight, but in the great majority of cases underweight is simply due to wrong habits of eating. It is a never ending source of surprise for physicians to find how many people, for one reason or another, are not eating as much as they should. As a rule, all they need to put on weight is to concentrate attention on their eating and consume more than they have been accustomed to. Very often they have to get from under the influence of bad family habits in the matter. Sometimes they must break through the acquired notion that small eaters are more healthy than large eaters. As a matter of fact, a great many of the neurotic symptoms so common in our day are due to insufficient consumption of food. The simplest standard of health that we have is weight. Fortunately people are paying much more attention to it now than they used to (as the frequency of bathroom scales attests), but there still remain a very large number of people who need to give special consideration to their weight and their food consumption, not in order to lessen them but to increase them in the interests of health.

OXFORD, JUNE 3

By SISTER M. MADELEVA

ON THE evening of the Sunday within the octave of Corpus Christi an ancient glory returned to Oxford, England. The Blessed Sacrament was carried in procession in its streets for the first time in, perhaps, four hundred years. On the afternoon before, the ceremony of conferring university degrees had taken place in the old Sheldonian Theatre. There, in the name of the Father and of the Son and of the Holy Ghost, candidates were admitted to their academic honors according to the dignified Latin formula of the fifteenth century, from which all significance except that of antiquity seems to have fallen away. By contrast, the procession of the Blessed Sacrament, divinely vital for all its centuries of disuse, made its march of sacramental might from the Church of St. Aloysius to Blackfriars in a pageant that gathered an heroic past and future into its splendid present.

The great religious orders of men were there, Benedictines, Franciscans, Dominicans, Servites, Jesuits, Salesians; the religious orders of women, Sisters of the Holy Child, Mercy, Nazareth House, Holy Cross; the Oxford undergraduates in academic costume; the Sodalists; the children of the Catholic schools; the bodyguard of the Knights of St. Columba; the four Oxford professors in doctoral robes of crimson and scarlet and black, bearing the baldacchino; the great congregation of the faithful. Like both pelican and phoenix the beautiful living body rose, one might think, from the blood and ashes of the past.

Perennial youth marked its progress from altar to altar. Down Woodstock Road, peopled with a thousand memories, it walked with God that late afternoon, past St. Giles's Church, that seven hundred years ago raised the lancet-lighted tower from which bells sweeten the air of Oxford still; past St. Benet's Hall, the Benedictine place of peace and study; past Pusey House, the heart of a high and earnest Anglo-Catholicism; past the Jesuit house of studies, Campion Hall; by all that's in a name, the Blackfriars, where this second time the sons of Saint Dominic have returned to the seat of wisdom for which they had laid the stone of the corner. There, opposite the severely beautiful front of St. John's College, the long procession stopped for Benediction in the fine chapel of Blackfriars. Then the singing progress took its way back to the Church of St. Aloysius where, with a second Benediction, this most significant pilgrimage to honor the Blessed Sacrament ended. Among those officiating was the flower of the priesthood in England today, and who shall forbid the spirit of Newman that paradisal walk in the evening air of his Oxford!

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SEVEN DAYS' SURVEY

The Church.—The Holy Father urged representatives of the International Cinema Press Federation to fight immoral films and spoke with satisfaction of the work of the American bishops, who have now fully organized the film campaign in 87 dioceses. * * * In the ruins of a basilica at Haidre, Tunisia, an ancient Christian inscription has recently been brought to light. It states that under the altar, Bishop Melleus, in the fourth year of the Emperor Justinian II (568 or 569 A.D.), had placed relics of Saint Cyprian of Carthage (190-258), who is commemorated in the Canon of the Mass. * * * This year's University Weeks, which are preliminary to the founding of a Catholic university at Salzburg, Austria, were devoted chiefly to demonstrating the harmony which exists between natural perception and supernatural revelation. Salzburg is to be a center of Catholic research and teaching. * * * About 60 percent of the visitors to the Hall of Religion at the Chicago Exposition have found their way to the Columbia College cultural exhibit, the only Catholic display in the building. * * * The retiring president of the National Union of Fathers of Families recently reported that in two years the organization has grown from a single unit to a national body with 2,000 local units in almost every city and town in the Republic of Mexico. * * * Approximately 128,000 seamen made use of the club of the Apostleship of the Sea in San Francisco in a period of twelve months; almost 58,000 unemployed sailors received free meals. A Women's Auxiliary Committee have been visiting stewardesses and other women seafarers who were ill. * * * His Eminence Cardinal Bourne led a group of 12,000 pilgrims, some barefooted, to Walsingham, where Bishop Youens enthroned in the thirteenth century Slipper Chapel an image of Our Lady of Walsingham. This national act of reparation for the Act of Parliament which made Henry VIII head of the Church in England reopened England's most famous shrine after a lapse of 400 years.

The Nation.—The textile strike overshadowed all other current events in the United States. A situation paralleling that in the anthracite coal industry, of chronic over-capacity with its resultant capital and employment problems, has been in the making in the textile industry since years before the depression. Anything other than a temporary palliative will no doubt be long and hard to find. * * * Football practise started on the playing fields of the country's larger colleges. * * * Owen D. Young speaking at the New York State Fair, after stating that farmers will never tolerate government interference with their business unless it is accompanied by a subsidy, added, "Government should arrange its national economy so there is just economic balance through an average of years between the price which the farmer gets for what he sells and the price which the farmer pays for what he buys. Stopping others from taking an unfair advantage of the farmer through artificial price control, through credit discrimination or artificial market manipulation, through speculative markets of all kinds, both political and economic, is the negative help which government can render the farmer. Information of production, and, to some extent, control in marketing, warehouses and credits made available so as to even out the flow from producer to consumer, can all be affirmatively provided." Secretary of Agriculture Wallace later replied that farmers are thinking on the solutions of their problems a little better than "members of the boards of directors of the hundred leading corporations." * * * The fur garment manufacturing industry, which has been agitated by frequently violent conflicts between communist and more conservative labor camps and has been honeycombed with sweatshops, has finally been organized under a NRA code and a code authority. On the same day, 4,000 striking fur workers returned to their jobs but many threats and problems still counterbalanced the attempts to bring peace and order to the industry.

The Wide World.—According to the League of Nations Armament Year Book, total world expenditures for military equipment were higher during 1933. Estimates range from $3,471,000,000 to $4,399,000,000 in gold. * * * The German government stated that about 65,000 Jews have left the Hitler Reich for Switzerland, France, England, the United States and other countries. In a dispatch to the New York *Herald-Tribune* Mr. John Elliott pictured observers as convinced that the Jewish boycott of German goods was aiding Hitler by making sufferers from existing economic conditions feel that the Jews were their worst enemies. * * * Britain's pound went below $5 for the first time in months. This move was regarded with satisfaction in London, where bankers saw it working to the advantage of the "sterling bloc" countries. The effect on sentiment in the gold standard nations was marked, leading to much further agitation in favor of cheaper money. * * * Great Britain, France and Canada were officially represented at the Labor Day ceremonies at Fort Niagara, which has been rebuilt with locally and nationally allocated funds. The celebration marked 117 years of continuous border peace. * * * Difficulties were many along the Chinese Eastern Railway. Moscow protested sharply over what it alleged were brutal attacks on Russian subjects by Japanese authorities in order to force confessions of plots to destroy the Railway. On August 30, bandits also attacked an express train making several captives. A Nipponese force then hunted down the criminals and freed the prisoners. * * * Under the leadership of a new Minister of Transport, England began earnestly to consider ways and means of curtailing traffic accidents, the toll of life exacted in which has kept the nation talking excitedly for more than a year. In London two expedients have apparently proved

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beneficial—the ban on horn-blowing after eleven-thirty at night and the demarcation of pedestrian traffic lanes in the Parisian manner. It was said, however, that there was not much hope for prevention of fatalities on rural highways. * * * Japanese trade in the Argentine has decreased during the past summer, while English and American commerce has picked up. The whole of South America is experiencing a revulsion from Nipponese products, on the assumption that Japan buys little.

* * * *

Textile Strike.—On Labor Day and the day following, the strike in the cotton, silk and wool textile industries took hold. This strike put into the background all the others in progress which of themselves involved men enough to create an unsettled situation. The Associated Press estimated that 199,200 of the 653,200 employees in the industries were on strike September 4. The United Textile Workers of America claimed that 300,000 out of 650,000 walked out that first regular day of the strike. The employers' Cotton Textile Institute asserted that 92,000 of the 410,000 workers in the cotton industries were out. The demands upon which the dispute is based have not been put into clear, numbered points because of difficulties over the bargaining rights and procedures between the two sides. Strikers claim the mill owners are using a "stretch out" system, forcing workers to mind more machinery than is reasonable and thus reducing the members employed. Shorter hours and higher rates of pay are demanded, and a more even distribution of employment through the year. The Textile Institute claims that adjustment must come through the code authority, and asserts that it has no right whatsoever to bargain for all the mill owners in the country. During the first days of the strike the greatest point of controversy was the degree of its success.

France Off Gold?—During past weeks France acquired one kind of modern record: there was enough gold on deposit to redeem every paper franc issued. But did this variety of currency soundness do any good? The figures are evidence to the contrary. All dealings with foreign countries were off sharply, and the attempt to seek a way out by organizing an "imperial" trade with the colonies was denounced as a frank failure by big and little economists. Tourist income is down—way down, as a matter of fact—and the high cost of living in Paris darkens the future of hostel and restaurant keepers in every once so prosperous street. Agriculture is complaining bitterly, for the surplus wheat carried over from previous years makes efforts to curtail acreage look wholly insignificant, while the wine trade is nothing to boast of. Industrial unemployment has increased, nor is there any evidence that the slump will not grow worse during the approaching winter. Finally the government's budgetary problems are among the most serious examples of that kind of thing in the world. An increasingly large number of people are therefore looking to devaluation as a way out. A few weeks ago M. Paul Reynaud, former Finance Minister, was virtually the sole bigwig to favor a moderate dose of inflation. The number of his supporters is now larger than anyone could have predicted; and every move by British and American manipulators of the currency brings a fresh wave of French devaluation talk. Admittedly the franc is influenced by events outside the land of Gaul. But since nobody can play money as one does solitaire, the chances are that important decisions will be arrived at in Paris very shortly.

Encore to the Left.—Lewis W. Douglas, budget director, resigned on or about August 31, thus adding another to the long file of right-wing Democrats who have decided to act on their own during Mr. Roosevelt's administration. Before him went Carter Glass, Governor Byrd, Newton D. Baker, Alfred E. Smith, John W. Davis, Dean Acheson, James P. Warburg, to name just a few of the more prominent. Mr. Douglas's original job was to keep down government expenditures, and the Economy Act of 1933—later amended to a mere semblance of its once efficient self—dipped several spoonfuls out of the veteran gravy and cut the pay of government employees. It took an epochal amount of fighting to get that measure through, and Mr. Douglas—who had been a Congressman from Arizona—went all fifteen rounds in excellent shape. The London Economic Conference ended, however, in a theoretical defeat for the budget master. By refusing to assent to stabilization and embarking on a gold purchase plan devised by Professor Warren and his associates, the President cut the ground from under most of the conservatives associated with him. The real test for Mr. Douglas came, however, when government expenditures for relief and public works made the savings effected during 1933 look like a few cents at Monte Carlo. No permanent appointment to the vacant post has been made, Mr. Roosevelt's statement merely indicating that Daniel W. Bell, a veteran in the Treasury Department, is to serve as "acting director of the Bureau of the Budget in place of Lewis Douglas, resigned."

EPIC and NRA.—Upton Sinclair, Democratic candidate for governor of California, who obtained the nomination by defeating what had been considered the regular Democratic forces of the state, conversed with President Roosevelt for two hours on September 4, and left the interview in a very happy mood. Sinclair, in the past a straight Socialist, a former Socialist Party candidate for governor and representative, and the founder of the American Civil Liberties Union, is the first man nominated by a major American party to run on an out and out anti-capitalist platform. He is sponsoring a personal social-democratic program labeled "Epic," standing for "End Poverty in California." It envisages the withdrawal of economic units such as factories, farms, orchards, and workmen from the capitalistic system when they are losing money. The State of California would organize them to produce and exchange independently of the general market. Communist and Socialist and conservative Republican and Democrat consider "Epic" fantastic. California Senators Johnson and McAdoo have not de-

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cleared themselves, although McAdoo admits he is skeptical. James A. Farley has hinted at mild support. Sinclair, pledged to silence on his presidential interview, at least allowed himself public enthusiasm over the results: "I think I had the most interesting two hours' talk I ever had." The public was left to interpret and explain.

On Living Faith.—A course of six lectures on the liturgy of the Catholic Church is announced by the Liturgical Arts Society. It will be given at the Centre Club in New York and those who wish to attend must subscribe in advance for tickets. The object of the course is to provide a group for adult study of the philosophy and theology which underlie the part of the life of the Church devoted day by day to the memorialization and adoration of God, the fundamental of religion which has to a degree been lost sight of since the Reformation. The first speaker, on September 25, will be the Reverend Virgil Michel, O. S. B., Dean of the College of Liberal Arts and Sciences, Saint John's University, Collegeville, Minnesota, and first editor of "Orate Frates," the liturgical review published by the Benedictine Abbey at Collegeville. Subsequent speakers will be the Reverend Gerald Ellard, S. J., professor of Church History and Liturgy at Saint Mary's College, Saint Mary's, Kansas; the Reverend Anselm Strittmatter, O.S.B., of Saint Anselm's Priory, Brookland, District of Columbia; the Reverend Francis J. McGarrigle, S. J., Librarian and Professor of Fundamental Theology at Mount Saint Michael's Scholasticate, Spokane, Washington; the Reverend Thomas F. Dennehy, Professor at Saint Thomas's Preparatory Seminary, Bloomfield, Connecticut; and the Reverend C. C. Clifford, Rector of Whippany, New Jersey, and Lecturer in Scholastic Philosophy at Columbia University. The Reverend John La Farge, S. J., Chaplain of the Liturgical Arts Society, will preside at each lecture. Plans are being formulated for the course in other cities.

War in Jersey.—As this goes to press, the United States is waging a terrific war in Delaware and New Jersey against the invading forces of an enemy coalition. Fortunately the war ends September 8. Meanwhile theoretical refugees are fleeing the theoretically threatened and bombarded Philadelphia and New York areas as the Black armies attempt to take the industrial heart of the East from Wilmington to Connecticut and from Bethlehem, Pennsylvania, to the New Jersey coast. The enemy succeeded in making four landings on Chesapeake Bay, one at Atlantic City (having wiped out the board walk), and one farther north on the Jersey shore. General MacArthur, in charge of the defense has made GHQ at Camp Dix below Trenton, and is delaying the advance with the 110,000 regulars of the First and Second Armies while desperately recruiting to bring these armies to their wartime strength of 450,000 men. The national mobilization plans have been tested and revised and the paper strength of the country examined. It is a rehearsal in America of the first months of the World War when the armies were still mobile and when Germany tried to stun Belgium and France before their armies could be brought to full strength. It is the most ambitious manoeuvre the American Army has ever undertaken.

* * * *

Difficulties of Government in Business.—The National Code Authority for the retail solid fuel industry resigned in a body and both in a letter to General Johnson, head of the National Recovery Administration, and in a public statement, criticized the NRA. The Authority members declared that the code for their industry agreed upon between the President and representatives of the industry had been altered by NRA officials. "Vacillating policies," the members charged in the letter to General Johnson, "constant delays in securing decisions vital to administration, and disregard of clear understandings originally entered into with this industry at the time when the code was approved, make it evident that there is no hope for effective administration or enforcement." The letter further declared that, "Constantly increasing inability of divisional Code Authorities to obtain voluntary compliance from members of the industry is the natural result of the lack of a fixed policy and purpose on the part of NRA. Chiselers have willfully violated this code, and efforts to obtain redress at law have, with few exceptions, not received prompt or aggressive support from the various agencies of the government. To tie the hands of law-abiding and self-respecting persons who recognize their obligations under this code, while others are permitted to violate its provisions with impunity, is an intolerable situation." The public statement indicated that the bases of these complaints were the price-fixing provisions of the code and the incident again revealed fundamental difficulties in policing regulated business.

The Arms Traffic.—Despite the revelations of the March *Fortune* article and the volumes, "Merchants of Death" and "Iron, Blood and Profits," the opening sessions of the Senate munitions investigation made front-page news. It was disclosed that the Electric Boat Company of Groton, Connecticut, and Vickers, Limited, of England, had decided to share the greater part of the world's submarine business. The Vickers Company paid a percentage of its profits for the use of American patents, an arrangement known to the American Navy though apparently not revealed to the British Admiralty. Because of a similar arrangement with a British company at Fiume, Austria-Hungary, American patent secrets had been divulged in Germany and were used against American ships by U-boats during the war. When the Electric Boat Company tried to collect $17,000,000 for infringements of its patents, it was awarded only $125,000 by a German court. Records indicated that Sir Basil Zaharoff, "mystery man" of European armament making, had received over $2,000,000 in commissions from the Electric Boat Company, while Captain Aubry of the Peruvian Navy was paid some $326,000 for his services. Senator Nye, chairman of the Senate committee, referred to the pile of letters and documents taken from the files of the Elctric Boat Company by investigators as "only samples" of what is to come.

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COMMUNICATIONS

PROGRESS OF THE CHURCH

Hancock, New Hampshire.

TO the Editor: It is with the deepest satisfaction that I have read your editorial article on the "Progress of the Church," and Mr. Laurence's vigorous letter in support of it. If I have anything to add to what has been said, it is a note of optimism.

The Church in America was faced during the nineteenth century with an almost overwhelming problem, that of assimilating and providing for the great tide of immigration which swept upon our shores. There were decades when this work alone was beyond the physical and financial resources of our leaders; and we have reason for pride and satisfaction that it was so well done. All this was but foundation work for the greater task that lies before us now, but it was done faithfully and with untold sacrifices and we may be confident that those sacrifices will not go unrewarded.

It is only natural that the conditions referred to, and the struggle of the individual Catholics to gain a footing in the New World, have bred a generation that tends to an attitude too parochial and too defensive, and the next task is the renewal in our people of the missionary spirit, which from Pentecost has been the normal note of the Church Militant.

It is my personal conviction that the historian of the future will see in the Maryknoll movement the beginning, under God the Holy Ghost, of this new spirit in the American Church. There were American Catholic foreign missionaries before Maryknoll, and there are many of other obediences today; but it was Maryknoll and "The Field Afar" that first made the general run of American Catholics "mission-minded." It was the first national forward movement to reach the consciousness of the rank and file throughout the country. When we consider what the response has already been, not only in money but in vocations, I do not think that we can doubt what the response will be when once our people really awake to the fact that our own land is truly a mission-field, and that without relaxing their effort for the conversion of non-Christian races abroad, they must accept the perilous but honorable position of shock-troops in the battle against the new paganism here at home.

Our danger, as I see it, is lest we should think of our task too largely in terms of defense and protest. Protest there must be, but what the times call for is constructive leadership which will attract to our ranks those people of good-will who are aghast today at the moral breakdown which to their surprise seems to be following on the breakdown of dogmatic religion outside the Church.

We Catholics are not surprised at that logical sequence of events. Our Protestant neighbors have not lacked the Church's warning voice; but they would not hear. Today a change is coming. THE COMMONWEAL has done more than any other single agency to bring home to our separated brethren the existence of the Catholic philosophy which covers all the problems of human civilization, by

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bringing them back into that relation to God in which alone they can be solved. You perhaps are in a position to know better than almost anyone the welcome which that revelation has met with from non-Catholics who are seeking constructive principles for our national life; certainly I hear it wherever THE COMMONWEAL is mentioned.

If there is any ground for optimism today it is in the fact that things have reached a pass where Catholic principles can gain a hearing; and I for one believe that there are plentiful indications that when the call is made upon us it will not find us unprepared for any labors and any sacrifies that may be involved. I never was prouder than today to be an American Catholic; and I have no fears of our failure to correspond to the Divine assistance which is our birthright.

FOSTER STEARNS.

ANTI-RELIGION IN RUSSIA

New York, N. Y.

TO the Editor: It was somewhat surprising, to say the least, to read in J. Aufhauser's article, "Anti-Religion in Russia" (THE COMMONWEAL, May 18), the following passage:

> Clever Jewish demagogues are the leaders of these radicalized masses. These leaders know well how to use the systematically aroused anti-religious instincts of the masses. They put the whole governmental machinery at the disposal of this anti-religious propaganda. But the innate piety of the Russians, powerful before the war when the Czaristic government supported the Church, is not destroyed.

Sometimes the truth may be handled carelessly without any harmful results. But in the present world situation, to lay the blame for some disapproved program on one racial or religious group of people, and that people the victim of age-long prejudice, is more than mere carelessness. It is tragically unjust.

It ought to be understood once and for all that "Jewish demagogues" are not the leaders of the masses in Russia. Those who lead the Russians are men and women who have won their position by pointing out and struggling against the cruelties and injustices under which the Russian masses lived during the period of the "Holy" Czars. They are men and women who have suffered in the past and who have given themselves as martyrs in behalf of a cause, a cause as old as the Bible: "That Oppression may cease and justice rule the land."

Whether we think they have accomplished this end, or whether we approve of their approach or not, is a secondary matter. These leaders are not to be confused with "demagogues," which are persons deliberately pandering to prejudices for unscrupulous personal gains. And most emphatically, the leaders of the government—those whom Aufhauser calls "demagogues"—are not Jews. Some Jews are the leaders in this crusade for justice, but they are comparatively few in number. They are most emphatically not in a position to "put the whole governmental machinery at the disposal" of anything.

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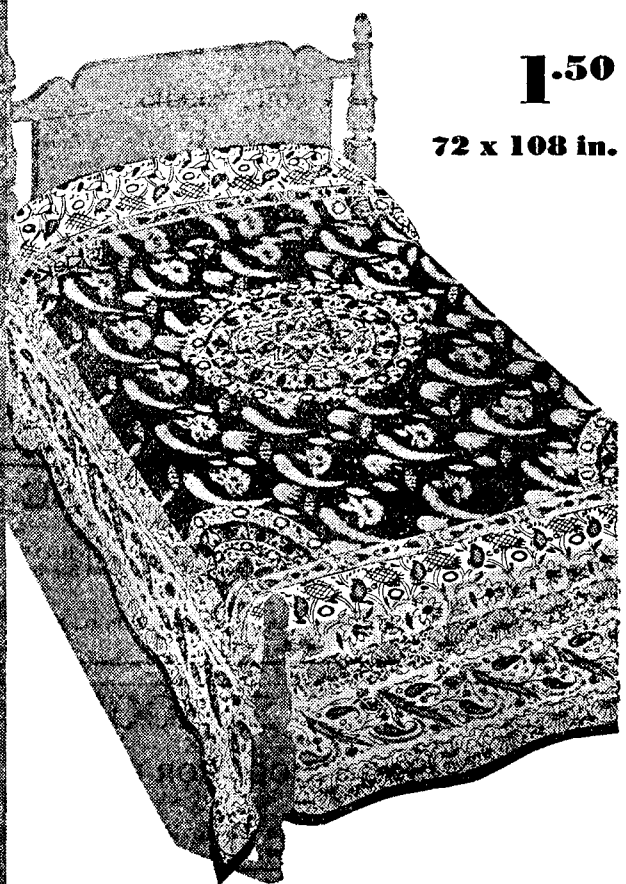

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BOOKS

A Poet's Pilgrimage

The Unknown God, by Alfred Noyes. New York: Sheed and Ward. $2.50.

IN THIS spiritual autobiography Alfred Noyes has written a live chronicle of his conversion. Humor and vehemence blend with sincerity and graciousness in these pages that marshal the difficulties solved by a poet in his zetetic survey of the problems of faith.

Captions to the twenty-six chapters of the book are quotations from the author's difficult poetry. While the earlier sections of "The Unknown God" display "the wintry smile upon the face of Truth," the more important parts are radiant with the poet's discovery of the Eternal Beauty of the Personality of Christ (page 344):

> "And I beheld Him, not as eyes behold
> But as Love sees the light upon a face
> Whereto the world is blind."

This account of conversion to the Catholic Church is not an apologia. It is not a justification; not a defense. It is a revelation of the anatreptic power of prayer and logic experienced by a poet who, without fear or hesitation, spent years investigating and overturning the complex arguments against belief in God. The mood of the book is in the sentence: "It was only very gradually that the intellectual majesty, the overwhelming intellectual splendor of the creed dawned upon me." Before the light of faith appeared to Alfred Noyes an agnostic twilight darkened his energetic mental life. "It is from the agnostic standpoint that these pages begin."

As a youth his mind was anxiously searching hidden meanings, seeking a definite purpose. His story grows in interest. Its conflicts, its discussions make a dramatic recital, told with fullness and fairness. Haunted by an inner necessity to find a principle of truth capable of solving the meaning of literature and art, of science and life, he went about searching and scrutinizing. Huxley, Arnold, Spencer, Haeckel, Tyndall, Mill, Voltaire, Spinoza, Hegel, Hume—all were read and absorbed, as the poet progressed with his brooding over the higher unity of life. Berkeley's idealism freed him from the clutch of materialism. Darwin became his hero and in after years was eulogized in a work called, "The Book of Earth."

As the years passed he steeped his mind in the Scriptures; in the works of philosophers and scientists, of poets and theologians. The extent and breadth of his reading is a joy to consider. Intellectually attracted by the "facts of science," allured by the experience of beauty, the poet, in his spiritual and mental development, constantly sought for a final revelatory relation—a single comprehensive explanation—and "quietly and unexpectedly . . . met Religion at the crossroads." God was the ultimate Truth. The conviction grew that Catholicism was the only answer. As he advanced laboriously from conclusion to conclusion the poet became aware that Saint Augustine and Saint Thomas Aquinas had formulated the perfect explanation for his own spiritual perceptions.

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Alfred Noyes was convinced. He had not, however, taken the final step to Rome. In a touching passage, one of the few really intimate episodes of the book, he says quietly: "The event that awoke me and forced me, brutally, to discover what I really believed was a death, an unexpected and sudden death, which ended twenty years of inseparable comradeship."

"The Unknown God" possesses permanent importance. It tells the full details of a poet's intellectual pilgrimage to Rome. Each new account of conversion is interesting. This is unique; it reveals strong approaches to the arduous road of faith.

DANIEL S. RANKIN.

College Traditions

Miniatures of Georgetown, 1634 to 1934, by Coleman Nevils, S.J. Washington, D. C.: Georgetown University Press.

GEORGETOWN COLLEGE has had outstanding rectors, but no one of them surpassed Father Coleman Nevils as a builder, an organizer and a leader. Georgetown College has had renowned historiographers, even John Gilmary Shea and James Easby-Smith, but no one has contributed such a charming and classical survey of Georgetown both old and new. Father Nevils's causeries make the school a living institution in the annals of the Society of Jesus and in the advancement of the Catholic Church. In this tercentenary volume of the Calvert foundation of Maryland, he writes of Georgetown's traditional beginnings at St. Mary's, St. Inigoes and Bohemia Manor and of that glorious colony of early Jesuits: Andrew White, John Altham-Gravenor, Thomas Gervase, Thomas Copley, and Ferdinand Poulton. The tradition remained unbroken, there was never a time when some boys were not being trained in godliness and the sciences by the Jesuits of Maryland. Yet the author is content with the *de jure* date of Georgetown's erection, and quite rightly, for a more honorable natal year than 1789 could hardly be found.

Father Nevils interestingly relates the history of the college (including materials of history for later writers) and guides his reader through the ancient halls, the modern science buildings, the new professional schools, the Hall of Cardinals, the museum, the Riggs Library and the Jesuit cemetery. Famous alumni are identified, and the college and the Law School, especially, have distinguished almuni who have won places in state and nation, even to the late Chief Justice White of the Supreme Court. Old-time graduates are not forgotten: Governor Kavanagh of Maine, James R. Randall, Robert Walsh, diplomat and journalist, William Corcoran, banker-philanthropist, and Judge William Gaston.

Such is the history of Georgetown as related by its present rector, and it is the story of the first American Catholic college, of the mother of several Jesuit universities, and of the first American college which had intimate associations with European foundations, directly and through exiled scholars who found a studious refuge on the banks of the Potomac.

RICHARD J. PURCELL.

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Briefer Mention

The Life and Misadventures of Miguel de Cervantes, by Mariano Tomás. Boston: Houghton Mifflin Company. $3.00.

SENOR TOMAS has written an ideal life of Cervantes for young people. The book is aglow with the right sort of hero worship; it is lucidly and movingly written; and it reflects the best of taste. Cervantes happened to be not unlike his own dear Don; and from the time that he went a-soldiering until the day when he finally gave up trying to win literary glory he united romance and humdrum surroundings in a manner as Spanish as it was universally appealing. This biography is nevertheless not for young readers alone. While casting off all the trammels of scholarship, Señor Tomás maintains the strictest regard for everything factual and tells the story of a great Catholic gentleman and genius without any vain borrowings from the realm of unbridled imagination. The chapters dealing with Cervantes's imprisonment in Algeria, where he several times braved Turkish fury and attempted to escape, are particularly good. The translation—competent and more—is by Warre B. Wells.

The History of Spain, by Louis Bertrand and Sir Charles Petrie. New York: D. Appleton-Century Company. $4.00.

SPANISH history has, perhaps more frequently than any other, been studied without intelligence and in a prejudiced spirit. During the past thirty years M. Bertrand, well acquainted at the outset with the history and geography of northern Africa, has devoted himself to studying the record of civilization south of the Pyrenees. The results are summarized in the present book, which is both eminently fair and surprisingly graphic. Moorish invasion and Spanish reconquest are retold with an impeccable grasp of the facts and a succinct colorfulness worthy of admiration. The way M. Bertrand deals with El Cid may be taken as characteristic of his method. Legend and bias are first swept aside; the man's character and achievement are presented; and the ultimate judgment then almost takes care of itself. Sir Charles Petrie has written the final chapters with distinction, bringing the narrative down to the present day. The book ought to be introduced into every substantial American library. It whitewashes nothing, it is never credulous, it is hard-headed, and it is interesting.

CONTRIBUTORS

ANDRE MAUROIS is the writer of "The Edwardian Era" and many other books.

MURRAY POWERS is a newspaperman who sends this article from Canton, Ohio.

CHARLES MORROW WILSON is the author of "Acres of Sky" and "Meriwether Lewis."

SISTER M. MADELEVA, C. S. C., is the author of "Knights-Errant" and "Penelope, and other Poems."

JAMES J. WALSH, M. D., Ph. D., is a lecturer and writer of many books, among them "The Thirteenth, the Greatest of Centuries."

RICHARD J. PURCELL is professor of history in the Catholic University of America.

REV. DANIEL S. RANKIN, S. M., is a professor at St. Mary's Manor, South Langhorne, Pa.

SISTER MARGARET TERESA is a poetess and teaches at Nazareth College, Rochester, N. Y.

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